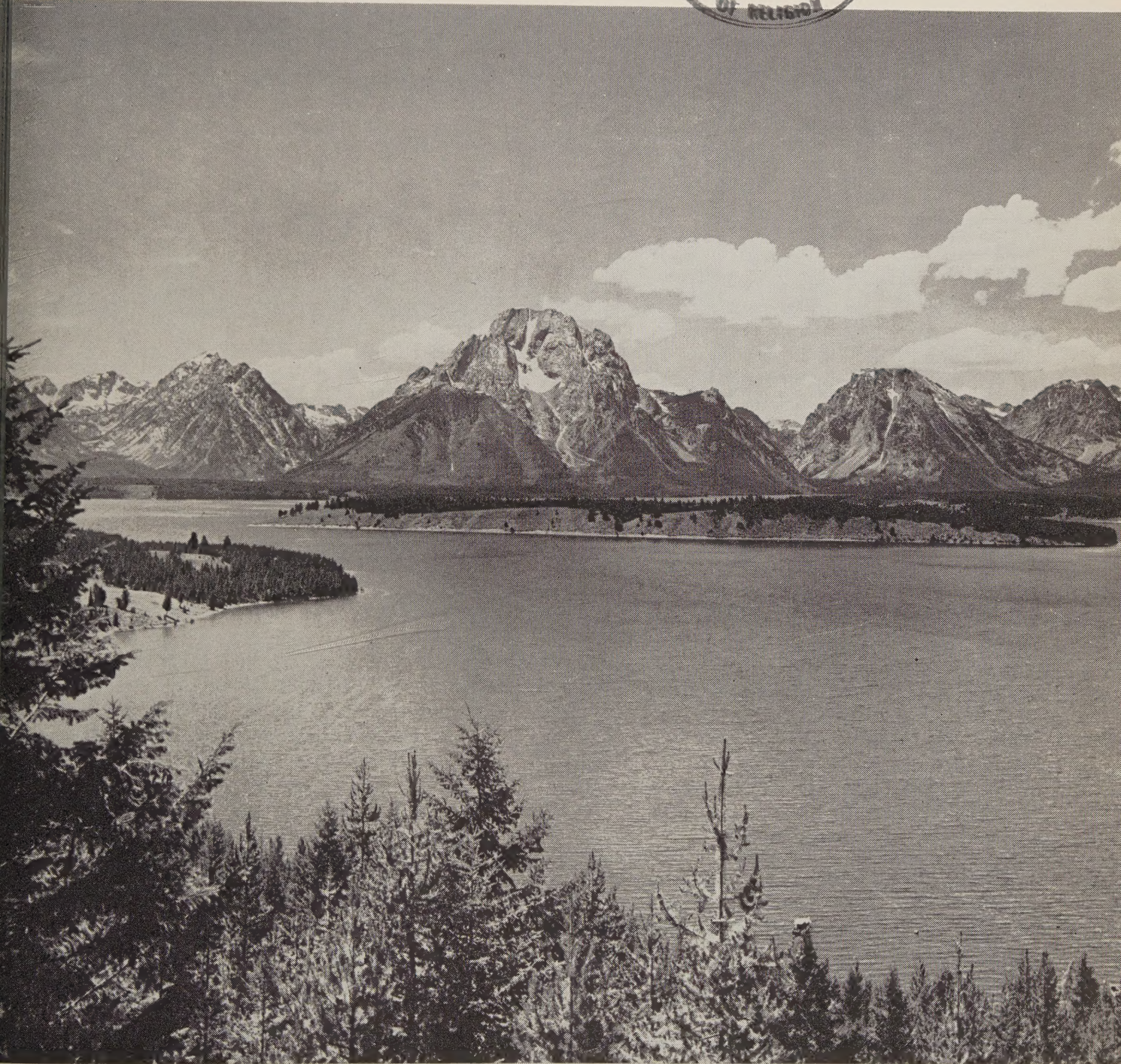
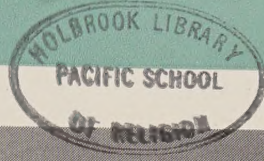


the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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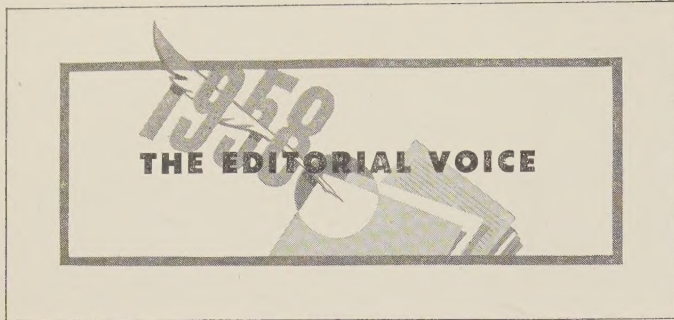


WILLIAMS

GRAND TETON NATIONAL PARK, WYOMING

In this issue

GOD'S WAY IN THE WHIRLWIND By Merrill F. Unger
THE TRAGEDY OF SAUL By Harold M. Frelich



LABORING THE OBVIOUS

Many of us who preach the unsearchable riches of Christ are often pretty dull and hard to listen to.

The freshest thought to visit the human mind should be the thought of God. The story of salvation should put a radiancy in the face and a vibrancy in the voice of him that tells it. Yet it is not uncommon to hear the wondrous message given in a manner that makes it difficult for the hearer to concentrate on what is being said. What is wrong?

The conventional answer, "The speaker is not full of the Holy Spirit," does not tell us enough. Many who by every test of life and love are temples of the Spirit manage to sound like a worn-out phonograph record that was not very good in the first place.

It is true that only the Spirit-filled preacher can be morally effective at last; but for the moment we are thinking only of the ability of a speaker to command the attention of his hearers. And if the speaker cannot keep his hearers immediately interested his message cannot possibly have a long-range effect upon them, no matter how spiritual he may be.

Probably no other part of the Holy Scriptures has suffered as much from dull exposition as have the epistles of Paul. The writings themselves are gems of beauty, lyrical and musical. Sermons based on them should be "as crisp as biting into a fresh apple." Instead they are often as disappointing as biting into a ball of yarn. Why?

It would probably be an oversimplification to name any single cause as being alone responsible for the dullness of our preaching, but I nevertheless venture to suggest that one very important factor is our habit of *laboring the obvious*. (If any reader should smile and say, "That is what this editorial is doing," I have no defense to offer. At least I see my fault and shall try to remedy it.)

In trying to discover the cause of my aversion to the ministry of certain evangelical Bible teachers I have concluded that it is their incurable habit of laboring the obvious. They seem not to know that elementary truths often repeated dull the spiritual faculties of the saints. Especially is this true when the teacher insists upon playing with theological blocks, spelling out the first principles of the doctrine of Christ apparently with no intention of going on.

The vast majority of our Bible conferences are dedicated to the obvious. Each of the brethren (usually

advertised as "widely sought after as a conference speaker") ranges afar throughout the Scriptures to discover additional passages to support truth already known to and believed by 99 per cent of his hearers. If the speaker can show that some elementary truth had been hidden in an Old Testament "type" and not before noticed, he is hailed as a profound Bible scholar and eagerly invited back next year.

This engrossment in first principles has an adverse effect upon the evangelical church. It is as if an intelligent child should be forced to stay in the third grade five or six years. The monotony is just too great. The mind cannot remain alert when the elements of surprise and disclosure are missing. Personally I sit through the average orthodox sermon with the same sense of bored frustration one might feel who was reading a mystery story through for the twelfth time.

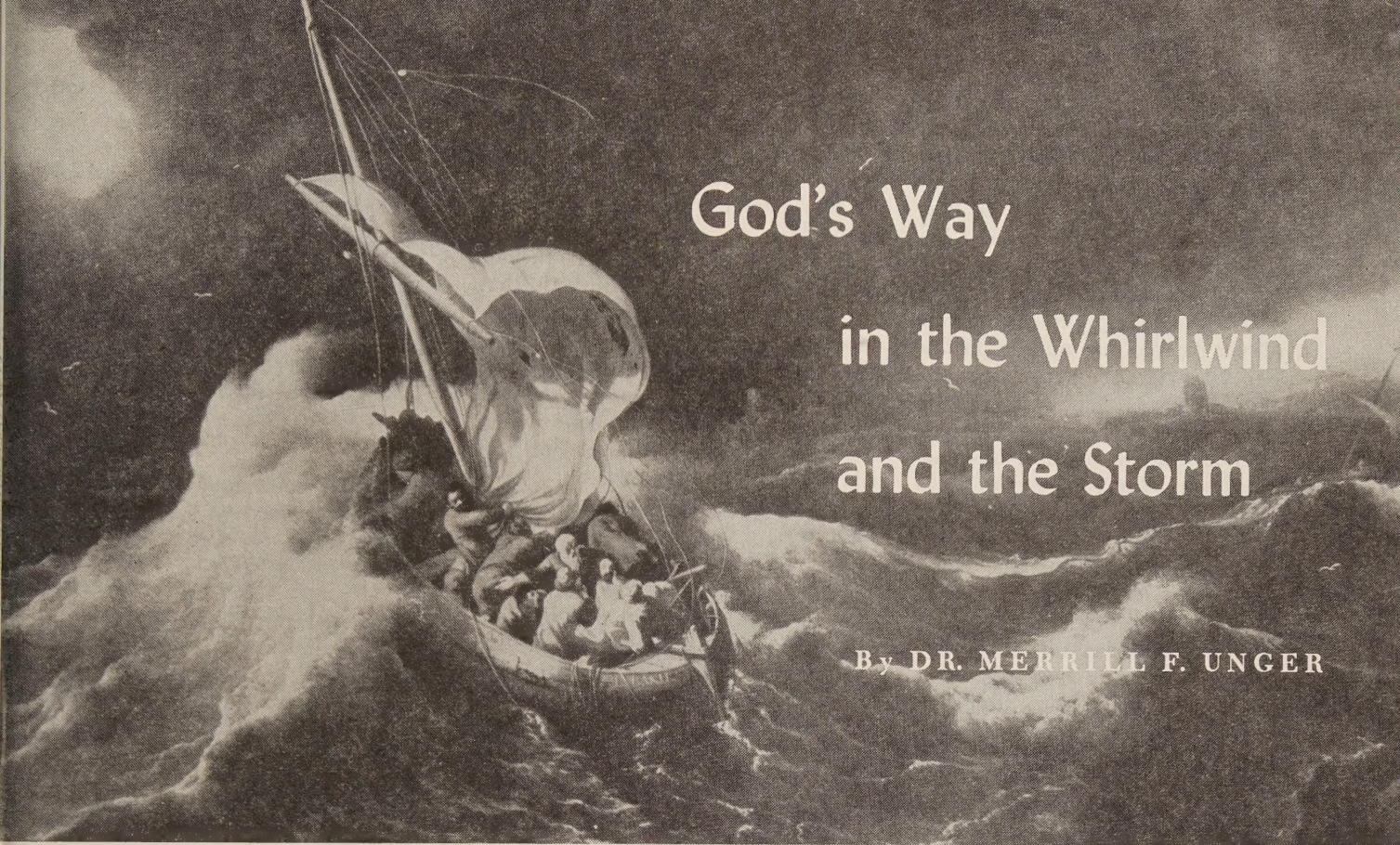
Our tendency to repeat endlessly a half dozen basic doctrines is the result of our lack of prophetic insight and our failure to meet God in living encounter. The knowledge of God presents a million facets, each one shining with a new and ravishing light. The teacher who lives in the heart of God, reads the Scriptures with warm devotion, undergoes the discipline and chastisement of the Holy Spirit and presses on toward perfection is sure every now and again to come upon fresh and blessed vistas of truth, old indeed as the Word itself, but bright as the dew on the grass in the morning. The heart that has seen the far glimpses of advanced truth will never be able to keep quiet about them. His experiences will get into his sermons one way or another, and his messages will carry an element of surprise and delight altogether absent from the ordinary Bible talks heard everywhere these days.

Something within the heart of the normal man revolts against motion without progress. Yet this is precisely what we are offered in the vast majority of evangelical churches. Doctrinally these churches are moving around a tight and narrow circle. Their teachers tell them that this circle encompasses all the land of Beulah and warn them of the danger of looking for anything more.

The teaching that consists entirely of reiteration cannot but be dull and wearisome; so the churches try to make up for the religious lassitude they cannot help but feel by introducing extrascriptural diversions and anti-scriptural entertainments to provide the stultified saints with a bit of relish for their tedium. It never seems to occur to anyone that there is true joy farther on if they would only escape from the circle and strike out for the hills of God.

To bring news already known; to marshal texts to prove truth everyone believes and no one disputes; to illustrate by endless stories doctrines long familiar; to lay again and again the foundations of repentance from dead works and faith toward God—this is to labor the obvious.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."



God's Way

in the Whirlwind and the Storm

By DR. MERRILL F. UNGER

"Jehovah hath his way in the whirlwind and in the storm."—NAHUM 1:3, A.S.V.

A STORM is frequently a fearful thing, taking heavy toll in life and property. The tropical hurricane can churn the sea into a wild, seething maelstrom and lay waste vast sections of the countryside. The dreaded cyclone, although much more localized than the hurricane in its extent, is even more deadly in its terrifying fury as it twists and smashes everything in its path. High winds, torrential rains, heavy hail and lightning of the ordinary storm often cause widespread damage. Severe snowstorms, too, can occasion great suffering and loss of property and life.

While storms undeniably have a destructive aspect, both in the physical and spiritual realm they are intended to be a blessing in disguise. The mighty hurricane may toss a ship like a feather upon the ocean, but it brings the occupants to realize their own helplessness and the power of God. Its destructive force may run roughshod over large sections of country, but it brings copious rains that revive drought-ridden fields and scorched meadows.

STORMS AND GOD'S WILL

It is commonly supposed that storms come only to those who are ungodly or to those who disobey God's commands. This is, of course, far from true. There is most emphatically the tempest that overtakes a sinner as a just penalty for his sin, or that engulfs one of God's own, like Jonah of old, who runs away from God's call. But storms may come also in the pathway of obedience to the divine will.

The storm which the disciples of our Lord ran into on the Galilean lake is a case in point. The tempest was the result not of the disciples following their own way, but of their following Christ's way. Matthew (8:23, 24) distinctly tells us that the disciples were following Jesus when they ran into the Tiberian tempest.

To the believer walking in the will of God the world is a Tiberian lake, sometimes calm and beautiful, but quickly angered and frequently unmanageably boisterous. When the disciples set out with Jesus to cross the lake, it was evening (Mark 4:

35). Day ended peacefully in a burst of glory and the surface of the water was as smooth as glass when night lowered a soft curtain around them.

Soon, however, a wind came up and dark clouds blotted out the stars. A violent storm began to rage. Feverishly the disciples toiled to keep the ship afloat. In their consternation they saw that human efforts were unavailing. The harder they worked the more hopeless their position became.

Although the Christian's pilgrimage through the world is beset by storms without, only those that develop within are really dangerous. Only when the disciples allowed the tempest to invade their own hearts did they lose the sense of assurance that comes from a knowledge of being in the will of God.

Only when the disciples forgot that Jesus was in the boat with them did the storm get into their hearts, causing them to be paralyzed by fear and to forfeit self-control. Losing the sense of the Lord's presence they became harassed and severely

strained. Then unbelief became vocal in a torrent of impatience and harsh criticism: "Carest thou not that we perish?" (verse 38). It was plain that they needed the lessons that only the storm could bring, and He who was with them in the boat was using this tempest to instruct them.

It is a consolation to know that whatever commotions may lie in the way of Christian obedience they are designed for some good purpose. In the case of the disciples, the experience of lashing waves and howling winds showed them their sinfulness and helplessness. More than that, the extremity to which they were reduced revealed to them the wonderful graciousness and power of Him who was with them in the boat.

The most blessed result of all, perhaps, was that in their trouble the disciples began to inquire after the Lord. The experience of peril developed in them a holy desire to know Christ. Not until the fury of the waves had subsided at His omnipotent "Peace, be still," did the supremely important question come from their hearts and lips: "Who then is this?"

This is the ultimate benefit the storm is designed to bestow upon us—a desire to know Christ. There is no finer quest in all the world than to seek Him, no more exalted wisdom than to know Him. The life

motto of Paul is still the noblest that any Christian can possibly choose: "That I may know him, . . ." (Phil. 3:10). O blessed storm that brings us to a deeper knowledge of the Son of God!

The longest and most furious storm recorded in the Bible is that experienced by Paul when he suffered shipwreck on his way to Rome. For two full weeks the vessel on which he was a passenger was violently tossed to and fro in the Adriatic Sea between Crete and the island of Melita (Malta).

The account of the terrific struggle with the raging sea is one of the most exciting in ancient literature. A short time after the harbor of Fair Havens in Crete was quitted, a tempestuous wind, called Euraquilo, beat down upon the ship and for fourteen days and nights tossed it like a cork, threatening momentarily to break it in pieces and plunge its occupants into a watery grave.

As the crew "labored exceedingly with the storm" the conviction of the worthlessness of material things was borne in upon their consciousness. Accordingly, on the second day "they began to throw the freight overboard; and the third day they cast out with their own hands the tackling of the ship" (Acts 27:18, 19).

For the two hundred and seventy-six souls aboard the vessel the eleven days that followed constituted an unforgettable experience of despair. "And when neither sun nor stars shone upon us for many days," wrote the sacred historian, "and no small tempest lay on us, all hope that we should be saved was now taken away" (verse 20).

STARS FOR THE STORMY NIGHT

There was one man aboard ship, however, to whom this terrible experience was neither starless nor hopeless. Yet so protracted and fearful was the tempest, that even he would have despaired of life had not God graciously hung out special lamps of hope to illuminate the darkness and encourage His servant.

The grueling time of suffering and

Breathe on Me, Breath of God

Breathe on me, Breath of God,

Fill me with life anew,

*That I may love what Thou dost love,
And do what Thou wouldst do.*

Breathe on me, Breath of God,

Until my heart is pure,

*Until with Thee I will one will,
To do or to endure.*

Breathe on me, Breath of God,

Till I am wholly Thine,

*Till all this earthly part of me
Glows with Thy fire divine.*

Breathe on me, Breath of God,

So shall I never die,

*But live with Thee the perfect life
Of Thine eternity.*

—EDWIN HATCH.



testing for Paul revealed his moral greatness and brought the vision of God to cheer him, that he might in turn cheer others. As Paul stood forth in the midst of the storm-battered and exhausted voyagers his words had the ring and the assurance of one who, in the agony of suffering, had seen God face to face. "I exhort you to be of good cheer; for there shall be no loss of life among you, . . . for I believe God, that it shall be even as it hath been spoken unto me" (verses 22-25).

The apostle was not only immeasurably blessed himself by the experience of the storm, but he was enabled to be an incalculable blessing to the scores of people on board the ship with him. To be able to stand before them in their exhaustion and utter hopelessness and exhort them to be of good cheer was in itself a triumph of God's goodness. To have his words accompanied by calm certainty and the assurance of heaven was to their fear-ridden hearts like a comforting voice from another world.

In that dark hour God's faithful witness, accounted worthy to suffer for the name of Jesus Christ, was in a most beautiful manner demonstrating God's purpose in the trials of His people. This purpose is that they not only may see the stars of God's love and grace themselves when the dark starless night of affliction is upon them, but that they also may be able to point others to the lamps of divine goodness

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Professor of Old Testament at Dallas Theological Seminary, Dr. Unger is also the author of a number of books, the latest a Bible dictionary.

Throughout the Scriptures we see the working of

The Spirit of God

By DR. HARRY L. TURNER

EARLY in the written revelation of God, Genesis 1:2, we are introduced to the *Spirit of God*. The Spirit has come to be recognized in Christian doctrine as the third Person in the Godhead. In reality He is presented to us prior to the unfolding of the One we call the second Person, the Lord God, better known to man as the Christ. Of Him, the Christ, we read in Genesis 2 and 3.

The title "Spirit of God" is fundamental to other designations where He later is set forth as Holy Spirit, the Holy Ghost, Spirit of Christ, Spirit of Truth, and so forth. Altogether there are more than thirty other designations of this one Person. Indeed, after the favored term "Holy Ghost," "the Spirit of God" comes second in usage.

In the Old Testament the word "Spirit" is derived from the Hebrew word *rauch*. In the New Testament it arises from the Greek word *pneuma*. These two words are translated variously as "wind," "breath," "life." In Luke 24:39 Jesus Christ discloses something of what is meant by a spirit: "A spirit hath not flesh and bones, as ye see me have." In John 4:24 He says, "God is a Spirit."

The word "Spirit" as here used is written with a capital letter. Thus it is distinguished in the Word of God where it refers to Deity. There are a few exceptions where it has a small "s" and yet where the context clearly reveals that it means Deity. The word "spirit" in itself is neuter. It knows no sex, yet it is personal as we shall see later. By itself the word denotes life, energy, action. We speak of high spirits, of being full of spirit.

This first and foremost reference to a manifestation of Deity carries the article "the." While this is general throughout the Word of

God, there are times and places where there is no like prefix. He is called Spirit, Spirit of Truth, Spirit of Grace, and other titles. At all times He is the same One with a being of His own: intelligent, independent of material organization, yet capable of association with an organization.

The expression in Genesis 1 leaves no doubt as to who is meant—God. If there should be any uncertainty on the reader's part, listen to the inspired words of Peter in Acts 5. In speaking to Ananias, Peter said, "Why hath Satan filled thine heart to lie to the Holy Ghost . . . ?" In the next verse he says, "Thou hast not lied unto men, but unto God." This One called "the Spirit of God" is all that God is. He is God. He is a part of the Triune God as *Creator*. "The Spirit of God hath made . . ." (Job 33:4). He is *eternal* (Heb. 9:14): "through the eternal Spirit." Only God is eternal. He has *all knowledge*. "The Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10). Only God knows all things.

Is there more than one God? No. In Deuteronomy 6:4 we are in-



For some years Dr. Turner, now President of The Christian and Missionary Alliance, was professor of Bible and Theology at the St. Paul Bible College, St. Paul, Minn. Not finding a suitable textbook on the Spirit of God available for his purpose, Dr. Turner developed his own notes which were published in mimeograph form for students and others. After revision, the series has now been published in a book entitled "The Voice of the Spirit," which may be ordered after June 1 from Christian Publications, Inc., Third and Reilly Streets, Harrisburg, Pa. Price, \$2.75. . . . A different series of studies on the Spirit of God will appear from time to time in THE ALLIANCE WITNESS. The accompanying article is the first.



formed that "the Lord our God is one Lord." As God He is absolute in essence. He has the power to manifest Himself as He will. He has chosen to manifest Himself in three areas by His own declaration, as the Father, the Son, and the Holy Ghost (Matt. 28). He is never more, never less.

It is of vital importance in this day and age that we recognize and experience the Spirit of God as a Person, a divine Person. He is more than an emanation from God, an essence of God, a quality of God. We are well advised to remind ourselves of that part of the Nicene Creed of A.D. 325: "I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets."

The Spirit of God breathed on a chaotic earth and brought forth from its ruins life, light and love. To us has been offered the same divine One to produce the same results. "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" said the Lord Jesus Christ to His disciples (Luke 11). The Spirit is here as the foreign representative of a far country, heaven. He is here to indwell us, to fill us, to guide us through a confused world. He is here to shape us into the image of Jesus Christ, worthy to be presented in the Court of the King of kings. For this purpose Jesus Christ dedicated Himself in the eternal purposes of God. He is speaking to you, "Receive ye the Holy Ghost."

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The Tragedy of Saul

I. The Man Who Hid Among the Baggage

*When self is displayed with pompous bombast it is easy to discern,
but when it is covered by false modesty it often remains undetected.*

By REV. HAROLD M. FRELIGH

KING Saul is the tragic character of the Old Testament. His rise was phenomenal and his fall complete. Enshrouded in obscurity, he sank like the setting sun behind a cloud. He bequeathed to three of his sons nothing but defeat on the slopes of Gilboa and the subsequent disgrace of having their bodies exposed on the walls of Beth-shan. No bard sang his praise save David, the man whom he most unjustly persecuted and pursued. The only message he has left for us is an admonition not to emulate him. Let us take heed that we follow not in his steps.

Saul's genealogy is given in First Samuel 9. There is nothing pretentious about it, but it is unsullied. He was a choice young man, and good looking. There was something about his bearing that arrested attention. Saul carried nature's endowments well.

The fact that his father sent him to search for the lost asses indicates that he was reliable. The search was unsuccessful as far as finding the asses was concerned, but it was epochal in Saul's own experience. After some days of effort Saul showed both his good sense and his thoughtfulness by deciding to return home lest his father worry over his absence. When his servant suggested that they seek advice from the "man of God," Saul revealed his knowledge of proprieties. Not till the servant told him he had a gift for Samuel did Saul consent to proceed. There was nothing crass in his nature. He was a personable young man.

The meeting with Samuel was the meeting of a career. For the first

time Saul faced a supreme challenge—and himself. It was a time of national transition in Israel. The people were demanding a king. The prophet Samuel felt the full sting of their demand, first because it was a rejection of the theocratic form of government, of which he had been the human administrator, and second because it seemed to be a rejection of him. His own sons were not acceptable to the people because they did not walk in the ways of their father.

As for his own ministry as a servant of the people, Samuel took the opportunity to vindicate his record and received the approbation of the populace before the final change into a monarchy took place. His public career had been unimpeachable (12:1-5). Moreover, God comforted him with a personal message: "They have not rejected thee, but they have rejected me, that I should not be king over them" (8:7, A.S.V.). As far as Samuel was concerned, he had already faced the challenge of this new political era and had surmounted it.

When Saul appeared Samuel was ready for him. God had told the prophet on the day before when the selected king would arrive (9:15, 16). When Saul stepped into the

presence of Samuel, he stepped into a situation that was the answer to the cry of the entire nation.

The meeting took place at a religious festival. Saul and his servant were given the seats of honor at the feast and were served in a royal manner. But this was only the beginning of wonders for the new king. Saul had already been startled by Samuel's suggestion that all that was desirable in Israel was at his door. With appropriate modesty Saul had protested his humble position among the tribes of Israel and in his own family (9:20, 21). There were many things for him to ponder.

Probably some of the questions of Saul's heart were answered that night in the interview he and Samuel had together. There is something almost pathetic in this secret counsel into which Samuel took Saul as the aging prophet passed on the torch to this novitiate. That night a bond of fellowship was welded between the two which, though later broken because of the king's failure, was never forgotten.

The climax of the events in this first meeting was Samuel's anointing of Saul with the sacred oil. It was a ceremony which, save for the all-seeing eye of God, was witnessed only by these two, for the servant had been sent ahead. Though its recipient in later years changed for the worse, the endowment itself was irrevocable; Saul became the Lord's anointed.

With the anointing also came three signs predicted by Samuel. The first was a sign relating to Saul's home affairs. Saul met two men at Rachel's



Mr. Freligh was vice-president of Nyack Missionary College from 1948 until he retired in 1956. Of this series of articles he has commented, "During the years I taught Old Testament Survey I had a desire to write the story of King Saul. . . . Now I have done so." All who read it will be glad that he did.

sepulcher who told him the lost asses were found and that his father was now concerned about him. The second related to material provision and anticipated the day when Saul would receive from the nation both homage and support. One of three men who met him gave him two loaves of bread.

The third sign was spiritual. Saul met a company of prophets as they were prophesying. The Spirit of God came mightily upon him, and he too prophesied. This was a new role for the young man and occasioned a question that became proverbial, "Is Saul also among the prophets?" Evidently it was unusual for Saul to be classed as a prophet, both because of his family origin and also because of his own manner of life up to that point. Though he had been an exemplary young man, he had never indicated any leaning toward a prophetic ministry. But a worthy king must be anointed not only with oil but also with the Spirit. He needs both prophetic investiture and insight.

It was not long before Saul had an opportunity to exercise his discretion. His inquisitive uncle tried to extract from him details of the interview with Samuel, but Saul was wise enough to divulge no more than was necessary. "He told us plainly that the asses were found," was his laconic answer. There would be time enough in the day of the public selection for his uncle and everyone else to know he was anointed king.

That day of selection revealed the secret of all Saul's subsequent failure. In this first introduction to the nation he betrayed a trait that, unless dealt with, would spell his defeat. It was nothing but a tenuous column of smoke at the time, but it emanated from a smoldering fire that would break out into a ruinous conflagration unless extinguished.

Mizpah was chosen for the great presentation of the new king. All the tribes assembled. When the lot was cast the tribe of Benjamin was taken. Then the families of that tribe were presented, and the Matrites were taken. With the casting of the last lot, Saul the son of Kish was designated. The people waited breathlessly for the appearance of

their king. But in that tense moment he was nowhere to be found. What should they do? Had they made a mistake? Was there someone else to be selected? God answered their questions: "Behold, he hath hid himself among the baggage" (10:22, A.S.V.).

What a noble example of modesty, you say? It was nothing of the kind. It was the discovery of Saul's need. He entertained a subtle enemy, and that enemy was *self*. It was not because he was so free of self that he hid; it was because he wished



An Ode for Visitors

*If after Kirk ye bide a wee,
There's some may like to speak to ye:
If after Kirk ye rise and flee,
We'll all seem could an' stiff tae ye:
The one that's in the seat wi' ye
Is stranger here than you, maybe:
All here hae got their fears and cares:
Add ye your soul to ithers' prayers,
An' be our angel unawares.*



to shelter the hidden condition. He was not willing to expose himself to the responsibility that might prove too much for him. Rather than cast himself on God and His sufficiency, rather than fail in the eyes of men, he chose the expedient of concealing himself.

When self is displayed with pompous bombast it is easy to discern, but when it is covered by false modesty it often remains undetected. But one form of self is just as despicable as the other. The only difference is that the boastful self is the convex and the shrinking self the concave side of the same evil. "Please don't ask me to do it" is frequently an invitation to be coaxed, or else an excuse to shelter self's reputation.

It was because Saul wanted people to think better of him than he knew himself to be, because he was under the strain of maintaining before men their coveted and too-high estimation, because he was not willing to renounce the wild creature that seemed only a harmless pet, that he ran to hide. He did not foresee that the pride he was nurturing would become an untamed beast that would trample him to ignoble oblivion un-

less he faced it and turned it over to execution. Saul's worst enemy was on the inside, and no amount of baggage could protect him against it.

Saul's case was not yet hopeless. When he was brought before the people, he seemingly received their acclaim appropriately. He showed commendable restraint by paying no attention to a disaffected minority who sneered, "How shall this man save us?" And evidently he did not sit down and wait for the people to pay him homage. He returned to his home and his plow until the day came for him to win his spurs.

The occasion was when Nahash the Ammonite threatened the inhabitants of Jabesh-gilead. If they submitted to him they would be marked men, for Nahash would put out the right eye of each of them. What a reproachful testimony to the fact that Israel had failed to help their needy brethren. When Saul came in from his day's work in the field and heard the request of Jabesh-gilead for help, the Spirit of God came upon him, and he summoned the nation to the fight. The result was gratifying response from the people and deliverance for Jabesh-gilead. After the battle certain ones called to remembrance the complaining rejecters of Saul and demanded their execution. This time Saul showed another good trait—forgiveness: "There shall not a man be put to death this day" (11:13).

After this victory Saul never went back to following the oxen but became the appointed leader of the people instead. Samuel called them all together to Gilgal for the public coronation. It was more an occasion of sobriety than celebration. Samuel so impressed the people with the epochal import of the step they were taking that they were duly solemnized. The unusual phenomena of thunder and rain at that time of year, in answer to Samuel's appeal to God, only added to the awesomeness of the day. Samuel's assurance that he would not cease praying for the people alleviated their fears. How much they would need these prayers only God knew. This was the atmosphere in which Saul assumed his responsibility as the ruler of his nation and a representative for his God.



God's Way in the Storm

(Continued from page 4)

hung aloft to relieve the gloom of the night of adversity and testing.

When the sailors at midnight on the fourteenth day of the storm realized that the ship was being rapidly driven toward land, and there was great consternation as soundings were made, the apostle with admirable self-control advised that unless those who were attempting to leave the ship by a lifeboat remained on board, they could not be saved. His unperturbed self-assurance so impressed the centurion and the soldiers that they "cut away the ropes of the boat, and let her fall off" (verse 32).

"And while the day was coming on, Paul besought them all to take some food, saying, . . . There shall not a hair perish from the head of any of you" (verses 33, 34).

The moral courage of Paul, even though he was a prisoner, made him an undisputed leader in the crisis that was at hand. The deep inner tranquillity of heart, the result of the vision of God to his soul, imparted to him a fearlessness which the fear-ridden crew found exceedingly attractive.

Having assured the passengers and crew that all would be well and having urged them to take food in token of their impending deliver-

ance, a dramatic moment followed when Paul took bread and "gave thanks to God in the presence of all; and . . . brake it, and began to eat" (verse 35).

With their minds and hearts strengthened by faith and hope and their physical bodies reinvigorated by food, the passengers and crew of the vessel were able to gird themselves for the final ordeal eventuating in deliverance from the fury of the sea. With the fore part of the ship wedged in the rocks and the hinder part being broken to pieces by the violence of the waves, all the people, whether by swimming to shore or floating on planks and debris from the wrecked ship, escaped to land.

When the darkness had given way to light, when the lashing of waves was only a memory as the safety of the land was reached, doubtless many of those to whom Paul ministered during the ordeal of the storm could say, "O blessed storm, thou hast brought me to the knowledge of Christ! O happy starless night, thou hast conducted me to the light of life! O tumultuous sea, thou hast tossed me furiously on thy bosom only to bring me to rest on the bosom of God!"

O God of whirlwind and of storm, grant that this may be our testimony when the tempest is upon us and we cannot see the stars! ♦ ♦ ♦

The Hottest Part of Life's Furnace

By GEORGE MATHESON

There are two kinds of sorrow. There is a sorrow which is incurred in the path of duty, a sorrow within the gate, within the camp. It consists in a soldier's fatigues and wounds.

But there is a sorrow which seems to debar from the path of duty, which comes to us *outside* the camp (Heb. 13:12, 13). It consists in a soldier being stricken by sickness ere the campaign opens, held back from the service of his country. When this latter happens we are very perplexed in mind; we seem to have been thwarted by heaven. We feel as if our fellow men were reproaching us for being cast upon their hands. The sorrow in the path of duty could be tolerated; but it is hard to bear that sense of reproach which comes from the sorrow outside the camp.

My afflicted brother, Christ's case was like yours. He bids you in such moments of depression to come into the Garden of Gethsemane. There you will see a sufferer whose sorrow was outside the camp. He bore no visible wound; He carried no scar that told of battle won. It seemed to those around Him that He never joined the battle. He bore the reproach of being a burden on the world, of doing nothing to win the kingdom for humanity.

Yet, my brother, no service was ever like the service of that sickbed. In His seeming uselessness He was doing gigantic, world work. When I want to measure His work I go to the Garden—the place of seeming uselessness. I do not go to His crowded moments—to the multitude thronging His breaking of bread, to those that swelled the audience on the hill. I go down to His lonely hour. I and the world magnify that moment when men said He was laid aside, left behind. We find it the brightest day of all His golden year. We crown Him with the flowers of His Gethsemane; we load Him with the wreaths of His Calvary; we keep as His natal day the night on which He was betrayed. Ye who are suffering outside the camp, rest with Him in the Garden awhile.

1958 Summer Conferences, Conventions and Camps

Arlington, Tex.	June 27-July 6
Suncrest, Pa.	June 20-29
Delta Lake, Rome, N. Y.	June 27-July 6
Camp Hebron, Attleboro, Mass.	June 28-July 6
Lo-Ma-Co Camp, Hendersonville, N. C.	July 3-11
Mill City, Pa.	July 4-13
Alliance Redwoods, Camp Meeker, Calif.	July 26-August 3
Medicine Lake, Minneapolis, Minn.	July 7-13
Toccoa Falls, Ga.	July 7-13
Canby, Ore.	July 10-20
Glen Rocks, Rosseau, Ont., Canada	July 12-August 15
Mahaffey, Pa.	July 18-27
Beulah Beach, Ohio	July 19-August 3
Whitewood Beach Camp, Langford Park, Alta., Canada	July 22-28
Pinecrest Camp, Ozone, Ark.	July 25-August 3
Old Orchard, Me.	July 28-August 3
Edinboro, Pa.	August 1-10
Summit Grove, New Freedom, Pa.	August 1-10
Lake Okoboji, Arnolds Park, Ia.	August 1-10
Springtown, Pa.	August 22-September 1

For further information write

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th Street

New York 36, New York



DAVID R. ENLOW, Editor

AT HOME

"Prayer Break": At home or at work members of the First United Church of Christ (Congregational Christian) in Dayton, Ohio, pause for a break. Not a coffee break, a "prayer break." Explains Pastor Ray C. Sturch: "Just as the usual coffee break provides a physical change of pace, so the 'prayer break' offers a moment in which to forget daily cares and to remember the church and its people."

United Lutherans organize in Utah: The United Lutheran Church in America announces its first congregation in Utah at Salt Lake City. This is one of fifty-five congregations to be organized by the denomination (largest Lutheran group in the United States) during 1958.

Atomic Energy grant for Taylor: Taylor University has received a grant of \$8,000 from the Atomic Energy Commission for the purpose of establishing a radioisotope training program.

Layman installed as pastor's assistant: John W. Morentz was installed as assistant to the pastor of First Lutheran Church in Pittsburgh, Pa., and director of its laymen's program. He is believed to be one of the first laymen in the history of the United Lutheran Church in America to be working side by side with the pastor in such capacity.

Seven brothers dedicate Wisconsin church: Seven brothers, all ministers, participated in the dedication of the new \$150,000 Grace Lutheran Church in Augusta, Wisc., May 4. Rev. Edmund Schedler, pastor of the 850-member congregation, said it was the first reunion of the brothers since they gathered for the funeral services of their father, Rev. Paul Schedler, Sr., in 1949.

Evangelical Free Church to establish new district: The Evangelical Free Church of America has completed preliminary plans for its thirteenth district organization in North America. It will be called the Southeastern District and will center in Florida.

Social Work Conference widely attended: Over one hundred delegates from Maryland to California and

from Minneapolis to Texas gathered on the Wheaton College (Ill.) campus in March for the ninth annual Christian Social Work Conference. Mr. Adrian C. Sylling was elected president of the National Association of Christians in Social Work.

ABROAD

Lutherans map plans for research institute: Prominent Lutheran leaders met at the Evangelical Academy at Tutzing, near Munich, Germany, to discuss plans for the establishment of an institute for confessional research sponsored by the Lutheran World Federation. Creation of such an institute was authorized at last year's assembly of the LWF in Minneapolis, Minn.

International Protestant radio station planned: A committee was formed in Geneva, Switzerland, to formulate and promote plans for the first international Protestant radio station in Europe.

Lutherans turn over property to India church: Property valued at more than \$3,000,000 has been turned over to the Andhra Evangelical Lutheran Church at Guntur, India, by the United Lutheran Church in America.

PEOPLE

Lorin Whitney joins Graham team: A new member to the Billy Graham evangelistic team is Organist Lorin Whitney. Whitney, heard for twenty-two years on the "Haven of Rest" broadcast, was organist in the 1949 Crusade in Los Angeles—the campaign that catapulted Evangelist Graham into national prominence.

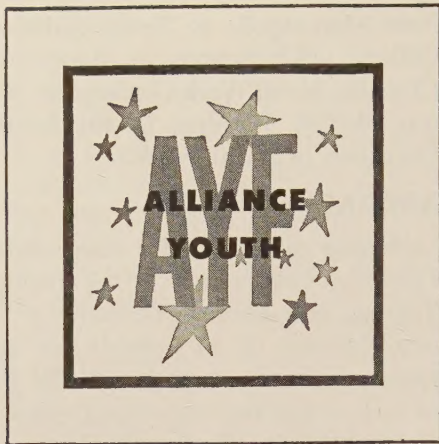
New head for NAE: Dr. Herbert S. Mekeel, pastor of First Presbyterian Church, Schenectady, N. Y., was elected president of the National Association of Evangelicals at its Chicago meeting. Others elected include Dr. Thomas F. Zimmerman, of Springfield, Mo., first vice-president; Dr. Charles Seidenspinner, of Birmingham, Ala., second vice-president; Rev. Cordas C. Burnett, of Springfield, Mo., secretary, and a layman, Robert C. Van Kampen, of Wheaton, Ill., treasurer.

PEOPLE SAY

Dr. Paul P. Petticord, of Portland, Ore., retiring president of NAE, said in his presidential address that the evangelical faith is "the spiritual nucleus upon which the Christian character of the nation must be rebuilt if America is to retain world leadership."

THE PRESS

Paper in seventh year of reprinting Bible: With eleven more years to go in its project of publishing the entire Bible—several verses a day—the Akron (Ohio) *Beacon Journal* entered its seventh year of the project. The New Testament was printed in its entirety from April 7, 1952, to June 19, 1955. Publication of the Old Testament began the next day.



WELDON B. BLACKFORD, Editor

The Acid Test

By MRS. GORDON WISHART

So you want to go to the "Heart Hop" at high school? And you want to go with that handsome and popular senior who flattered you with his invitation? Are you willing to submit that dance to the acid test for all amusements found in Luke's account of Jesus' youth (2: 49-51)?

First, will it aid in your intellectual development? Jesus increased in *wisdom*.

"Well, all the other kids from school will be there, and you know the old saying, 'All work and no play.' I certainly wouldn't rule it out on that score!" you answer.

Let's move on then. Will it aid in your physical development? Jesus increased in *stature*.

"All the other kids will be up that late and we can sleep in the next morning, so I can't see giving it up for reasons of health," you further comment.

All right, let's submit it to the third test. Will it aid in your spiritual development? Jesus increased in *favor with God*. Will it make it easier for you to pray, to read God's Word, to testify, to witness for Christ? What about that unsaved boy who wants to take you? Will going to the dance with him put you in a position to win him to Christ?

Now let us go on to the fourth test. Will it aid in your service for Christ? Jesus said, "I must be about my Father's business."

"It's not on a church night, and I wouldn't be doing anything especial-

ly for the Lord that night anyway," you continue your rationalizing.

But what about your next AYF meeting? Could you honestly testify before those AYFers who are really separated from worldly amusements? What about that new girl, just recently saved and so happy the Lord has delivered her from all desire for worldly pleasures? Think of the persecution she is suffering from her parents and her brothers and sisters because she refuses to go with them to worldly places of amusement. Do you feel that you could come home from that dance and honestly help and encourage her? Then what about those unsaved young people? Could you get up and tell them that after all the fun you had at the dance you felt you just had to urge them to give their hearts to Christ too?

While we are examining this thing, let us put it to the final test. Would it have the approval and blessing of your godly parents? It is written of young Jesus and His parents, "And he went down . . . to Nazareth, and was subject unto them." Jesus as a youth was subject to His parents, and He wills that all young people everywhere obey their parents in the Lord, "for this is right."

Both the date and the dance are spoiled? Then trustingly affirm, "From now on, by God's help, I shall consider that whatever amusement does not pass this acid test as described in God's Word is 'out' for me."

The AYF Rally Spirit Under Difficult Circumstances

The National Youth Office has been receiving regular reports of rally programs in the Southwestern District from Mrs. George Hall, who serves that area as youth secretary. We thought the latest report received from Mrs. Hall would be of interest to our Youth Page readers. It tells of a recent rally held in the Gulf Coast Rally Zone of Texas and Louisiana. Surely if a good AYF rally spirit can be promoted in such an area and under the circumstances described in the following account, the same spirit can be promoted anywhere.

"Our rally was held for the first time at Camp Pearl, Louisiana. Previous rallies were held in areas where we had to travel many miles. Young people in Houston, Texas, or Centerville, Louisiana, would have to travel 275 miles, no matter in what city the rally would ordinarily be held. [Please note that the mileage given is one way.] With Camp Pearl as our rally location the distances are made at least 100 miles shorter.

"One of the features of the evening service was a panel discussion of questions submitted by the young people of the rally zone. Topics discussed were: the dating of Christians and non-Christians, shopping or working on Sunday, the *love* of money as 'the root of all evil,' obeying one's parents or employer *in the Lord*, and, to discuss on the way home, 'Why do our preachers preach against rock-'n'-roll music?'

"A total of sixty-one registered for both morning and evening services. We had a wonderful time in the Lord and are looking forward to the joy of Christian fellowship next rally."

The Bulletin Board

Memorial Day Rallies

HARRISON, ARK. Speakers: Miss Esther Malmquist, Miss Yvonne Ketelle. Services at 10:00 A.M. and 1:30 P.M.

BARTLESVILLE, OKLA. Speaker: Rev. Harold Donaldson. Services at 10:30 A.M. and 2:00 P.M.

GREENVILLE, OHIO. Speakers: Rev. R. R. Kauffman, Rev. E. I. Jacober. Services at 10:30 A.M., 2:00 and 6:00 P.M.

GREAT BEND, PA. Southern Tier, New York. Speaker: Dr. C. Donald McKaig. Services at 2:30 and 6:30 P.M.

ABOUT two months ago we learned that Dugu Dugu Bega, one of our Christian schoolboys, was interested in Boma Kumba, our only Christian schoolgirl. In Moni culture no boy ever says: "I love you. Will you marry me?" A third person must question each party and report his findings. In this case the boy asked Mrs. Cutts to do this preliminary work. Her reports were satisfactory and after a few days the boy took his bride to his father's home. This would be the end of the story in America, but not here.

The girl, sweet and attractive, is about thirteen years old. After her parents had died her sister and brother-in-law took her into their home. She was always obedient to them, and when they became professing Christians she also believed.

To understand what follows you should know something about marriage customs among the Monis. A boy is not permitted to say to his family: "I like that girl; buy her for me." No one else takes any interest until after the boy has actually taken the girl in a trial marriage. The boy's family will not help before this because they want to be sure that the boy will be happy with the girl. The girl's family does not accept payment before this because they reason that if the boy has actually married and loves the girl, he will, if necessary, put pressure on his family to offer more money for her.



The strength of heathenism lies in deeply entrenched social customs. New believers must face costly decisions and anguishing experiences to loose its powerful grip. . . . This article is a forceful illustration of the wisdom missionaries must have. Instead of imposing Christian customs ready-made from their own culture, they must patiently nurse the budding realization that they have implanted by the seed of teaching. Paul did not denounce slavery when writing to his friend Philemon, but he set to work the powerful leverage of Christian concepts. Had he drafted a set of rigid laws or launched a heroic crusade, that would have been much less effective. . . . Converts in New Guinea are laying the foundation for a new social order suited to redeemed men. We must not condemn the imperfections in their steps, but should rejoice that they are showing evidence of life in Christ.

Upsetting a vile heathen practice in New Guinea cost

A Fortune in Cowrie Shells

By REV. WILLIAM A. CUTTS

Cowrie shells will buy a wife—but they must be of superior kind and quality

W. A. CUTTS



This custom puts the girl's family in position to demand a handsome price. If the boy's family can't pay as much as some other family, the marriage is off.

Dugu Dugu appeared willing to make the arrangements first and then to be married. We have been trying to teach the Moni Christians that this is the way they should do. He agreed with us but felt that the custom was too strong for him to break. Without saying a further word to anybody he acted in accord with Moni culture and took the girl.

He realized the stand our Mission takes on separation of husband and wife and remarriage; therefore, when Boma ran away after spending a few days with him he came to us in despair. He said, "I never went to the pig-feast dance house like other boys because I wanted to serve Jesus. I wanted my life to be clean; and now this girl has ruined me."

We prayed with the boy and told him that the Lord would certainly do amazing things for him if he would believe. We learned the next day that Boma really loved her husband. She simply wanted to go back to her sister's home and ask what she should do. The sister and brother-in-law were happy about the whole thing and gave their blessing. They even invited Dugu Dugu to their home.

Then came the bad news. The

girl's eldest brother had other ideas. He felt he could get a better price for his sister by selling her to another man. He had never done anything to assist the sister in bringing her up, but now that she was of age he considered it his prerogative to sell her to whom he would. He seized the girl one day when she was in her sister's garden and dragged her to his home.

A few days later she escaped. Shortly afterward the brother came for her again. At first he seemed willing to listen to reason and let Dugu Dugu have her. But the following morning he again dragged Boma away. This time they passed our house. What a scene! The sister was crying and tugging at Boma to keep her. The brother-in-law was shouting in protest at the injustice of it all. His mother was trying to help beat off the offender. Several men who had come to help the brother were shouting. Other people were snatching bows and arrows from the hands of the angry contestants to prevent bloodshed. At intervals when the argument became hotter they would drop poor Boma and she would sit on the ground, utterly exhausted by the tug of war. Frightened and tearful, she was the picture of complete dejection. Finally her brother succeeded in dragging her away.

After that Taome, the brother-in-

law, began wholeheartedly to champion Dugu Dugu. A craving for worldly goods had been a hindrance to his Christian life. But moved by the plight of his brother in the Lord, Taome offered him the only indo cowrie shell he had. (Indo shells are the most valuable. Without at least one it is practically impossible to buy a wife.) Boma's brother spurned the shell, saying he could get one of a better quality from a chief who wanted the girl for his son.

This chief had come to Homejo for medical treatment and prayer after he had been bitten by a centipede. During treatment he had shown deep interest in the gospel. I told the chief that a follower of the Lord would not take away a man's wife to give her to his son. He agreed, and later we heard that he told his son that if he insisted on taking Boma he could not expect any financial help from his father. That ended negotiations from that side.

A few days later Dugu Dugu and Taome came to our house. We knew they had good news. Taome squatted down and pulled a pouch from his carrying sack. Out of that he took another pouch and out of that another until he came to an old white indo cowrie shell. Its top was broken in a jagged line and it was filled with dirty beeswax. It certainly was not beautiful, but it was very valuable. The boys said that the brother had seen it and had liked it better than the one the chief's son had offered. Then in a sober voice he told us what the shell had cost. For it he had given many valuable shells. Also he had given a large pig. He said: "When that man gets this shell he will be a chief and I will be a pauper."

We see in Taome's action an indication that he is getting close to our Lord's command: "That ye love one another, as I have loved you." Taome should have received a substantial amount from Dugu Dugu's family for himself. But instead of receiving, he gave. We understand that he gave far more than any individual of Dugu Dugu's family, yet they are supposed to purchase the wife.

Dugu Dugu is one of our most promising future national workers

Do you know that . . .

There were 8,122 baptisms on our foreign fields last year, bringing the total adult membership in the 3,982 church groups to 114,904 . . .

Congo continues to lead all other fields, with 2,776 baptisms during the year, and a church membership of 39,407 . . .

In Buddhist Thailand 237 persons were baptized, the largest number baptized in one year since the beginning of the work in 1929 . . .

A new tribe, the Mano, was entered in French West Africa . . .

Alliance workers give the gospel witness to Confucianists, Shintoists, Moslems, Buddhists, Hindus, Animists and Romanists in 138 languages and dialects . . .

Thousands are enrolled in Bible correspondence courses in India, Indonesia, Japan, Thailand, Hong Kong, Viet Nam, Chile and French West Africa . . .

A total of 85 radio broadcasts are made each week in 12 different languages . . .

Millions of pages of gospel literature were printed last year, including new and reprint editions of Bible studies and devotional books, a church history, magazines, Sunday school materials, hymnals and tracts . . .

We are responsible for 54,168,490 persons in 22 fields . . .

Our active staff includes 822 missionaries and 2,702 national workers . . .

—From the report of the Foreign Secretary to
the General Council, Winnipeg, Canada, May 14-19.



and we did what we could to help him. We had about a dozen small shells Monis had given us for injections of penicillin. Also we had some "Mr." cowrie shells, that is, the same kind but shells that had never been in use. Their age is what makes shells valuable. After being handled by a generation or two they become smooth and white. We gave Dugu Dugu all we had and stood with him in prayer.

Nearly a week after the visit from the two men Dugu Dugu came one morning saying: "They are laying out the shells now." His home village is about three-quarters of a mile away. Before we reached it he told us we must not talk or make any noise. Then he led us to a tiny clearing surrounded by tall reeds. Sitting in a circle on the ground were members of Dugu Dugu's family. In the center of the circle was a piece of old cloth.

The people greeted us in soft tones. (Monis are such noisy people that the extreme quietness of this whole affair produced a strange effect.) They made room for us to sit in the circle. It was a closed meeting. Only those who had given shells could attend. Taome then lifted the piece of cloth so that we could see all the shells laid out on a khaki towel.

The indo we had seen before was in the center and around it were shells in groups of tens and twenties. The more precious ones, each of which was worth a large pig, were in the smaller groups. There was also a "long shell," a narrow cloth band on which were sewed thirty shells. In all there were over two hundred shells laid out on the towel.

The Thailand Mission in Conference

BACK ROW: P. W. Gunther, R. W. Tompkins, G. P. Heckendorf, W. Persons, J. D. Ellison, P. S. Davis, M. Martin, J. W. Nabors.

THIRD ROW: W. D. Hardy, L. B. Gold, R. H. Johnston, G. W. T. Miess, P. A. Voth, L. L. King (Foreign Secretary), H. G. Boese, T. G. Ziemer, E. J. Sahlberg, W. D. Carlsen.

SECOND ROW: Mrs. Ellison, Mrs. Gold, Mrs. Tompkins, Mrs. Davis, Mrs. Persons, Mrs. Hardy, Mrs. Johnston, Mrs. Sahlberg, Mrs. Miess, Mrs. Martin, Stella Ratzloff.

FIRST ROW: Mrs. Boese, Mrs. Gunther, Mary Jane Ellenberger, Dorothy Wilson, Mrs. Ziemer, Irene Hearn, Mrs. Heckendorf, Norma Pater, Mrs. Nabors, Martha Borland, Mrs. Voth, Mrs. Carlsen.

The missionaries report that business, fellowship, devotional meetings and relaxation all went together to make a most profitable and enjoyable conference. "The most important result was that each of us, as we returned to our stations for another year of work, was determined to pray more, to work more and to give more of ourselves that the Church of Jesus Christ will be firmly established in Northeast Thailand."



Not counting the indo in the center (because they said it would be difficult to express its worth in terms of pigs) the shells represented a value of about twenty-five large pigs.

Most of the older shells had a history. This one was given by So-and-so who got it in a war settlement; that one was from another who received it when his sister was sold, and so on. The shells without a history and their donors also were mentioned. Our contribution was pointed out to the group and acknowledged with quiet tears of gratitude (Monis are quite emotional). Members of the group could not help gasping at all the wealth piled on one towel.

While we waited for the brother,

one of the men told us what would take place: The brother would come either alone or with one friend. He would squat by the old cloth and quietly examine the shells. There would be no loud talking. When he had finished, if he was satisfied he would take them with him. If he was not satisfied, he would quietly go away. Then on the morrow there would be another showing with more shells added.

It was a dramatic situation. Suddenly the brother came into the clearing. He looked about at the group for a moment, then proceeded to the examination. A spokesman quietly stated the value of each shell by telling its use in the past.

The brother was not completely satisfied, but he took the indo shell with him, indicating that he considered the deal closed. Final settlement is a mere formality.

We consider this a great answer to prayer, making possible the establishment of a Christian home by the first Christian couple in this tribe. Other Moni young men who believe in Christ as their Saviour have married girls who as yet have made no profession. Some of them, however, appear to be drawing closer to the Lord. Not only the marriage of Dugu Dugu and Boma has great significance, but so has the action taken by Taome who overcame his self-seeking, willingly sacrificing all his treasure that the young couple might be united in the Lord.

You will rejoice with us to know that when a group of Moni young people leave here soon to attend the Bible school at Enarotali, among them will be the newlyweds and Boma's sister and Taome. ♦ ♦ ♦

Gabon

Pray for the new converts that they will be able to overcome the pattern and pressure of past false beliefs, that they will be able to withstand the temptations of village life and that they might learn the way of victory through regular daily devotional habits. . . . Pray that a suitable place will be found at N'Dende to construct an evangelistic center and that funds might be forthcoming for the erection of a building.

Cambodia

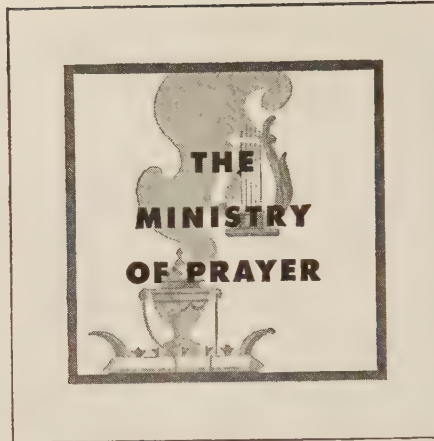
Six months ago the Evangelistic Center was opened in Pnom Penh. It now houses the chapel, radio studio, book-room and a hostel for Christian young men attending schools in this city. In addition to regular services English classes are held two nights each week. The recent ministry of Mr. Choi, a Korean evangelist, was greatly blessed and drew many high school and college students. The Christians were encouraged, and twelve persons came forward to pray for salvation. Some of these came as a direct result of the contact in the weekly English classes. Rejoice in thanksgiving to the Lord for these and others who have recently placed their faith and trust in the Lord Jesus Christ. Pray that they will become established in their new-found faith.

Tribes of Viet Nam

Beginning in June many short term Bible schools will be starting in various districts. Also, Bible school sessions will begin in the two central Bible schools for the tribespeople, at Ban-methuot and Dalat.

Thailand

After two previous stops in the village of Ban Jum Pah when literature was distributed, Rev. and Mrs. W. D. Hardy, of Srisaket, responding to the invitation and evident interest of the *gum-nun* (chief over several villages), spent several days in that village. While they were there four young people between seventeen and twenty-five years of age were won to Christ. Although the *gum-nun* is not yet a Christian, he brought two of these young people to the missionaries, one of them his own seventeen-year-old daughter. He would like to be a Christian himself but holds back because of his position. Please pray that he will become so convicted of his need for Christ and of his sin that his job will become unimportant as compared to his soul's salvation. . . . Mr. Oo-um, a former Buddhist priest, has completed three Bible correspondence courses and eagerly awaits the new one on Genesis. In recent contacts with him, the missionaries have learned that his desires for several evil habits have been taken away, and the Lord answered his prayers for rain and also protected his household from the flu. Pray that he will soon fully and completely take his stand for the Truth.



Others in his village of Wung Can are interested, too. Mr. Oo-um is a natural leader, and the enemy of souls would keep him bound. Our united intercession can bring victory.

Colombia

Continue to pray for new missionaries for this field. The staff becomes more and more depleted. . . . Some of the missionaries are in need of a physical touch to be able to carry on their responsibilities.

Ecuador

The national church executive committee is now headed by Sr. Virgilio Bazurto. Pray that God will grant these brethren a blessed unity in the Spirit and a great vision in spite of opposition and problems. . . . Pray for the night sessions in the Bible school at Guayaquil during the rainy season. Twenty-five adults are actively faithful. May God's Word bear much fruit in these earnest hearts.

Peru

In the port city of Chimbote, "the Pittsburgh of Peru," meetings have been started in a rented hall. Prayer is requested that God's blessing will rest upon this new venture. . . . Pray for Nicolas Bernal, a new worker assigned to the northern coastal area of Peru to work between Chimbote and Trujillo.

Chile

Everyone should thank God for supplying both (1) a large tent for conducting evangelistic campaigns and (2) a much needed linotype for the Alliance Press in Temuco. Pray that this equipment will be able to come into the country free from the high rate of duty ordinarily charged by customs officials. Pray for an increased circulation of the monthly magazine *Salud y Vida* and other Spanish-language publications from the Alliance Press in Chile.

Lebanon-Syria

Pray for conviction and true repentance on the part of those who hear the gospel. . . . Pray for the new converts that they might be sanctified and filled with the Holy Spirit. . . . Pray for the

ministry of the missionaries as teachers in the Bible college and as advisers of the national brethren. . . . Pray for special wisdom to be given to both missionaries and national workers in these increasingly difficult days in the Near East.

Japan

In Matsuyama there is a fine group of about thirty college young men meeting with the missionaries. Some are on the verge of a decision concerning Christ. Among the high school students thirteen have recently decided for the Lord. This conflict for the souls of men is won by prayer, and the missionaries appreciate our part in this.

Philippines

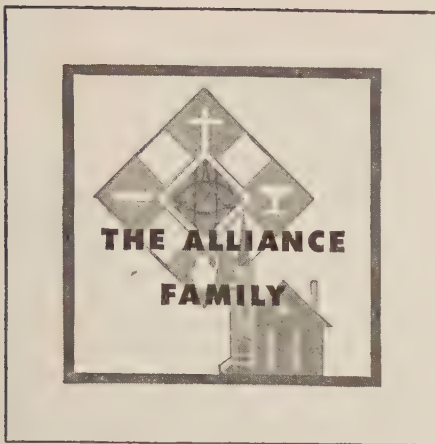
The only national worker appointed to full-time evangelistic ministry reached approximately 17,000 people in 53 Alliance churches in the Philippines. Of this number 2,700 met the Lord at the altar, 1,300 of these for the first time. Pray that the faith of all these will not fail. Pray for additional men of God's choosing and anointing to engage in full-time evangelism.

Indonesia

Fifteen couples are urgently needed for the unmanned stations in West and East Kalimantan and East Indonesia. The situation in Timur is a good example of the need: There are several hundred new believers, evangelized by workers from the national church, who are without pastors and have no immediate prospects for further instruction in the Word. A missionary couple could guide and train these "babes in Christ" until the time the national church is able to do so. . . . There are several hundred Christian Dyak students attending government normal schools in the Kalimantan coastal cities of Tarakan, Tandjong-selor, Samarinda, Tenggarong, Pontianak and Sintang. Pray that the temptations and situations which confront them in these cities will be the means of their becoming stronger Christians than ever before and developing into leaders for the Lord.

New Guinea

Pray that God will guide in the occupation of the Uhunduni territory where there is a moving of the Holy Spirit among the people. Many are burning their fetishes and believing on the Lord Jesus Christ. Although one of the missionary couples in this area has just left for an overdue furlough, pray that these Uhunduni believers will grow in the Lord, that the Lord will keep and strengthen them. . . . A strong Dani war faction remains in the Ilaga Valley though they have enjoyed a period of peace for over a year. Pray that God will not only prevent the war chief from causing trouble in the Ilaga and other surrounding areas, but that God will open his heart that he may be saved; otherwise the progress of the gospel could be hindered.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

On Furlough

Several missionaries have arrived on furlough from French West Africa. *Mrs. Ethel G. Bell*, from the Ivory Coast, and *Rev. and Mrs. E. P. Howard*, of Sudan, arrived in New York April 24.

The *Misses Elaine E. Battles* and *Rose M. Eramo*, both of the Sudan, arrived in New York April 28.

Rev. and Mrs. W. J. Breidinger, from the Upper Volta, came into New York April 29.

Rev. and Mrs. L. F. Stengele and daughter, *Carol Sue*, arrived in New York May 6 from India.

Rev. and Mrs. D. I. Jeffrey arrived in Seattle May 5 from Viet Nam.

The New Generation

To *Rev. and Mrs. H. H. Nehlsen*, French West Africa, a son, *Stephen James*, on April 29.

To *Rev. and Mrs. Gordon F. Larson*, on furlough from New Guinea, a son, *David Frederick*, on May 1.

To *Rev. and Mrs. R. K. Batchelor*, Salem, Ore., a daughter, *Carol Ann*, on March 12.

To *Mr. and Mrs. Edward Jones*, Pasadena, Calif., a daughter, *Wendelin Lorraine*, on March 12.

To *Mr. and Mrs. Ronald Clason*, Granite Falls, Wash., a daughter, *Carolyn Ruth*, on March 25.

With the Lord

Mrs. Nettie Loomis Graham, of Fort Erie, Ont., went to be with the Lord on April 1 after several months of illness. She and her husband, *Dr. J. Edgar Graham*, served as missionaries in Central China from 1919 to 1936 and also in the Alliance home work in Asbury Park, N. J., and Worcester, Mass. *Mrs. Graham* remained active in Christian service and never lost her zeal for missions nor her love for the Chinese. She is survived by her husband and a daughter, *Dorothy*.

Successful Meetings in Albuquerque
The Christ-centered preaching of Rev.

M. A. McCone was greatly used of the Lord during a two-week campaign held in the Heights Neighborhood Church, Albuquerque, N. Mex. Definite refreshing resulted, according to the pastor, *Rev. James J. Powell*.

Nebraska Women Meet

The spring rally of the Nebraska area women's prayer bands was held in Meadow Grove April 3 with eleven churches represented. The morning session featured a panel discussion on "How may we improve and enrich our prayer band meetings?" *Miss Yvonne Heiden*, of New Guinea, was the afternoon speaker. The officers are *Mrs. David Stavland*, of Lincoln, and *Mrs. J. Paul Chase*, of Omaha. *Mrs. Cecil R. Thomas* is the District chairman.

New Sanctuary Dedicated

The new sanctuary of The Christian and Missionary Alliance in North Irwin, Pa., was dedicated on February 16 with *Rev. H. J. Sutton*, assistant superintendent of the Western Pennsylvania District, present to bring the sermon. An overflow crowd in excess of 225 attended the service. The Lord has blessed this work recently with a marked increase in the attendance and with the salvation of souls. *Rev. Chester J. Hay* is pastor.

Spiritual Appetite Created

"Great hunger and thirst for an experimental knowledge of God has been kindled as the result of the preaching of the Word," writes *Rev. William C. Payne*, of North Caldwell, N. J., in reporting meetings with *Rev. Thomas Williamson*, of Berkeley, Calif.

District Sunday School Contest Completed

"Onward and Upward" was the theme for the district-wide Sunday school contest held in the Pacific Northwest during March. The following three schools came out on top: Group A (attendance 1 to 74), *Redmond, Wash.*, *Mr. Chester Lewis*, superintendent; Group B (75 to 149), *Everett, Wash.*, *Mrs. Henry Zweigart*, superintendent; Group C (150 and over), *Beverly Park, Wash.*, *Mr. Gene Mulder*, superintendent. *Beverly Park* won for the third consecutive year.

Key City Project Calls First Pastor

Rev. Howard W. Bedell recently became the first permanent pastor of the Key City project in South Holland, Ill., a work begun in February, 1957, with Sunday morning services in a school-room in Dalton. *Rev. E. J. Maxey*, now a missionary in New Guinea, began the work while assisting *Dr. A. W. Tozer* in Chicago, Ill. He was followed by others and finally by *Rev. Frank Bertram Miller*, veteran extension worker and evangelist of Beulah Beach, Ohio. Property has been donated for the erection of a first-unit church building. A parsonage was bought in 1957.

Letters

Education Issue a "Sad Apology"

As an ardent Alliance pastor and believer in the Christ-centered message, I beg to disagree with statements in the article, "Education with a Purpose" (April 9, page 20).

The article was a sad apology for one of the greatest weaknesses in our Alliance movement. It had a twofold thrust; the main thrust was that church schools ought not to compete in any way with state institutions because they are secular institutions as compared to church schools which ought to be designed for spiritual ends, and particularly as Alliance schools were designed for young men and women who had "renounced all earth-bound ambitions and abandoned themselves to Christ."

Is it possible that we believe the "secular" and the "spiritual" to be mutually exclusive? Are secular institutions only for those who have "earth-bound ambitions"? At the same time, are the truly spiritual young people who have renounced all earth-bound ambitions and who "abandoned themselves to Christ" destined for the Bible training school?

This thinking puts our young people into an unscriptural dilemma which makes them determine themselves either as earth-bound and ambitious niggards or so other-worldly minded that they are of no earthly good (the implied antithesis). Why is it that so many of our Alliance missionaries and pastors are sending their children to Christian colleges which do compete with state institutions in a wide area and that these same young people are often lost forever to the Alliance cause and movement? Could it be that our Bible training schools are inadequate for the need of today? Is our Alliance movement so beset with expediency and "other-worldliness" that while we sit in our ivory tower and congratulate ourselves on our vision for a pagan foreign world the encroaching pagan world immediately about us is choking our movement of its strength and vitality? These are serious questions which cannot be answered on the grounds of a glorious tradition.

A second thrust of the article was to extol the pioneer churches in America who made an "all-out effort" so that the vast majority of college students attended church colleges. The article went on to intimate that this was rapidly being overtaken by tax-supported institutions which we ought to accept and not compete with—and that with the understanding that they were "secular" schools. This is double talk. The chief schools of pioneer America are still existing as church-supported schools even though in the majority they have become liberal. They are thriving schools which many of our young people attend with little alternative and then lose their faith. And, are our pagan, tax-supported schools the adequate corollary to our Bible training schools? Surely we must be blindfolded to think so.

(Continued on page 19)

Sunday

MATTHEW 11:21-30 (verse 28).

Over against the dark picture of . . . rejection stands the light of His love. It was in the very hour when His lips had uttered the dread woe against the cities of Galilee that Jesus' tender, loving heart burst forth with the most touching and beautiful of all His messages of love, "Come unto me . . ." Perhaps in the crowd that surrounded Him He saw the agonized face of some poor sinner, and from the hard unbelief of the self-righteous Pharisee He turned to the earnest hearts even in that crowd that were longing for His mercy.—A. B. SIMPSON.

Monday

SONG OF SOLOMON 5 (verse 2).

Involuntary wanderings . . . are no hindrance to love, inasmuch as love is in the will, and the will only wanders when it wills to wander. As soon as we perceive that they have occurred, we drop them instantly and return to God, and thus, while the external senses of the spouse are asleep, the heart is watching: its love knows no intermission.—FÉNELON.

Tuesday

PSALM 20 (verse 2).

Here we see the nature of true faith, that it causeth us to see *help in heaven*, and so to pray for it when there is none to be seen in the earth. And this is the difference between faith and unbelief; that the very unbelievers can by reason conceive of help so long as they have any means to help them; but if they fail they can see none at all. . . . But faith seeth afar off, even into heaven.—NICHOLAS BOWND.

Wednesday

ISAIAH 12 (verse 2).

*Don't let the song go out of your life;
Though it chance sometimes to flow
In a minor strain, it will blend again
With the major tone you know.*

*What though shadows rise to obscure life's
skies*

*And hide for a time the sun,
The sooner they'll lift and reveal the rift,
If you let the melody run.*

—SELECTED.

Thursday

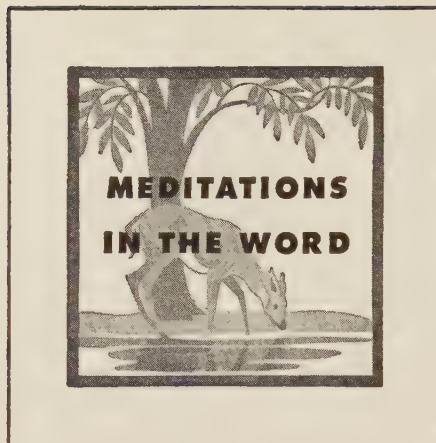
GENESIS 11:10-32 (verse 31).

Fond and doting parents may often hinder God's plan in the lives of their offspring. God had expressly told Abram to leave his "kindred, and . . . father's house" along with his country (12:1), but the coming separation seemingly was too much for Terah and he pulled up stakes and went with his son. Abram never received God's full will for his life until his father died. Parents are meant to be blessings, not hindrances, to the progress of their children with God.—PAMEL.

Friday

HEBREWS 11:1-22 (verse 10).

I am not fit for this world until I have seen the other world; I must go up to



Edited by EDITH M. BEYERLE

the mount ere I give laws to the people. It is from behind the veil of eternity that I speak to the things of time. I could not bear the fretting of the sea were it not for the sight of the sea. . . . Roll in, then, thou great sea! Roll in upon the hot sands of time, and lave the thirsty land.—GEORGE MATHESON.

Saturday

PROVERBS 19 (verse 3).

Impatience and fretting under trial does but increase our suffering, whereas meek submission sanctifies all suffering and fills the tortured heart with peace amid its anguish. Worship God in every sorrow; worship Him in deed and word, but still more in humble and loving acceptance of every pang and heartache. Be sure that your mere silent endurance is a true act of adoration.—ABBE GUILLLORE.

Sunday

MATTHEW 12:1-17 (verse 7).

He [our Lord] distinctly revised it [the Sabbath] when He incorporated it into the New Testament and He established not only a new significance to it as His day and the day that we hold in remembrance of His resurrection, but He also instituted as the essential principle of its observance the great law of liberty and love that runs through all the teachings of the gospel. The essential principle of Sabbath observance is love. It is not so much what you do not do as what you do. It is to be spent in works of mercy and charity and therefore is to be kept in the spirit of holy liberty and loving service for God and man. Do not let us go back . . . to the Law of Moses. The gospel has set us free, but the liberty on which its freedom rests is "Use not your liberty for a cloak of sin, but by love serve one another."—A. B. SIMPSON.

Monday

1 CORINTHIANS 12 (verse 12).

God's glory is expressed through the harmony of variety. We do not need sameness in order to gain union. . . . We have need of one another. Every note in the organ is needed for the full expression of noble harmony. Every instrument in the orchestra is required unless the music is

to be lame and broken. God has endowed no two souls alike, and every soul is needed to make the music of "the realm of the blest."—J. H. JOWETT.

Tuesday

PSALM 21 (verse 3).

The word "prevent" is now commonly used to represent the idea of hindrance. "Thou preventest him" would commonly mean, "Thou hinderest him." But here the word "prevent" means *to go before*. Thou goest before him with the blessings of thy goodness as a pioneer, to make crooked ways straight and rough places smooth, or, as one who strews flowers in the path of another, to render the way beautiful to the eye and pleasant to the tread.—SAMUEL MARTIN.

Wednesday

JOHN 12:1-22 (verse 21).

*It is Jesus Himself we are needing,
Not blessings of knowledge or power;
Not great gifts of praying and praising,
But Jesus Himself every hour.*

*The living, unchangeable Jesus!
The Friend who is faithful indeed.
My own long experience has taught me,
It is Jesus Himself we all need.*
—KING'S BUSINESS.

Thursday

GENESIS 12:1-10 (verse 2).

Because Abram had no ambition to make a great name for himself (contrast 11:4), but rather wanted to be just God's obedient child, God gave him what he himself never dreamed of or aspired to getting. And the greatness of Abram's name consisted in his being made a blessing, extending through all time and eternity, since he became the father of all the "faithful," i.e., the "strangers and pilgrims" of earth, including even the Son of God Himself in His manhood.—PAMEL.

Friday

1 PETER 2 (verse 23).

Since your Lord and Redeemer with patience received many a black stroke on His glorious back and many a buffet of the unbelieving world, and says of Himself, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting," follow Him, and think it not hard that you receive a blow with your Lord. Take part with Jesus in His sufferings.—SAMUEL RUTHERFORD.

Saturday

PSALM 72 (verse 15).

Very reverently, yet rejoicingly, let us accept these words exactly as they are written. Most likely we have read them with private revision of our own. . . . But see! there it is, "for him"! To many it may be a new thought, to some a very startling one, that we are not only to pray to our King but *for* our King. Yet words cannot be plainer, and we lose untold sweetness by gratuitously altering them.—FRANCES RIDLEY HAVERGAL.

SUNDAY SCHOOL LESSON—JUNE 1, 1958

A New Leader Commissioned

Numbers 27: 18-20; Joshua 1: 1-9

DEVOTIONAL READING—Psalm 1

GOLDEN TEXT—"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."—JOSHUA 1: 9.

CONTEXTUAL CONSIDERATIONS

God had granted to Moses a look into the land and the survey was accompanied by a pledge of possession. Now he had fulfilled his commission and was ready to die. It was Moses who had borne the brunt of the deliverance and the long testing time in the wilderness, but he had rebelled against God's commandment in the desert of Zin. When he discovered that he could not enter the land he responded with characteristic resignation to the will of the God he served. God informed him that he would not leave the sheep without a worthy shepherd. After having viewed the land from Pisgah Moses died and was buried by God. He did not die of old age (Deut. 34: 7); he had finished his work. The mantle of leadership fell upon Joshua.

KEY WORD ANALYSIS

"A man in whom is the spirit" (Num. 27: 18). There should be no hesitancy in identifying "spirit" as the Spirit of God. He had been selected by God long before. It was not the spirit of Joshua which had commended him so much as the Spirit of God which controlled him. This is no place for a hairsplitting differentiation between the

Spirit *in* a man and *upon* a man. God had certainly chosen him and instructed Moses to honor him before the congregation so that the necessary prestige and authority would gradually be transferred to him. Anyone who doubts that the Spirit of God was upon him need only read the magnificent address he made at the border of the land. He was an inspiring leader.

SIMPLIFIED OUTLINE

1. *The Ordination of a New Leader*—Numbers 27:18-20.
2. *The Confidence of Joshua*—Joshua 1:1-5.
3. *His Exhortation to Courage*—Joshua 1: 6-9.

COMMENTARY ON THE PRINTED TEXT

1. *The Ordination of a New Leader*

Joshua was God's choice. He had stood with Caleb in the minority report at Kadesh-barnea, risking the anger of the people (Num. 14: 6-10). Moses' authority was transmitted to him. At Aaron's death Moses placed the priestly garments upon Eleazar. As Moses had his Aaron, Joshua had his Eleazar.

The ordination of new leadership called for a recognition by the spiritual leadership of Israel as well as a hearty vote of confidence from the congregation. Thus everyone was instructed in the change that was to take place. Although Joshua would have to earn his own place of love and honor among the people, Moses pledged them to accept him as the vice-regent until he himself was taken from them. The old leader dropped into the background in order that the nation might be inspired for the conquest of Canaan by their new leader.

2. *The Confidence of Joshua*

The days for mourning Moses were ended. The new captain of the Lord's

hosts stood confidently before his people. The past was only memory. The present called for action—decisive, immediate. The air was filled with expectancy. The faithless generation was buried in the wilderness, a silent witness to this new age. It was time for them to prove that they were ready to go forward in faith, obeying the directives of God's chosen man.

The only barrier between them and their objective was the river—an insignificant obstacle compared to the sea. Conquest was, in reality, only a matter of taking that which God had already given them. This vigorous new people had only to drive out the decadent, judged pagan that God had marked for death. The covenant-keeping God was keeping faith with Jacob though he was dead. What a remarkable symbolism! All things are ours in Christ but we have to exercise the faith of spiritual conquest in order to actually enjoy them. Note that God used the expression "I have given you" before the possession. God repudiated the report of the spies by telling His leader, "There shall not any

man . . . stand before thee." As God had been with Moses He would be with Joshua.

3. *His Exhortation to Courage*

Joshua was exhorted to courage but the charge was grounded in the power of Him who exhorted. That which God had promised from the very dawn of world redemption would now be in part fulfilled. The land of promise would be the physical scene in which redemption should be carried out.

Since God effects His will through men it is up to the men He chooses to show the courage and strength which becomes men of God. Strength will find its fountainhead in simple obedience. Even slight deviation is tragic.

Note that God made the truth which Moses had written in the Law the foundation of His dealing with His people. This demonstrates the significance of a written revelation. There could be no quibbling about what God had said. It was established in the Word. Note also that God made the success of the conquest rest upon the fact that this move was *His* plan.

HELPFUL HINTS FOR LESSON PREPARATION

Joshua's life makes a splendid basis for teaching spiritual victory over the world, the flesh and the devil. It should be remembered that this is not only a survey of Jewish history

but the eternal record of redemptive history. God was laying the foundation for the "fulness of times." As great as Moses and Joshua were, it is God's power which is to receive glory.

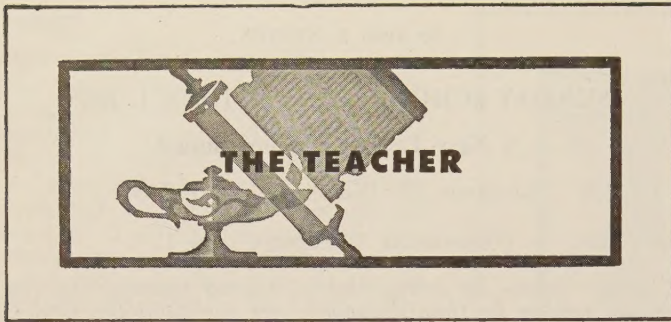
SUNDAY SCHOOL LESSON—JUNE 8, 1958

In the Land of Promise

Joshua 11: 16-20, 23; 24: 14-18

DEVOTIONAL READING—Joshua 23: 1-5

GOLDEN TEXT—"Now therefore put away . . . the strange gods which are among you, and incline your heart unto the Lord God of Israel."—JOSHUA 24: 23.



BACKGROUND AND LESSON ORIENTATION

The responsibility for the utter destruction of the Canaanites was the Lord's. Ample evidence of their utter moral degeneracy has been offered by archaeology. They had forfeited their right to exist as a society. The Israelites were God's rod of judgment against them just as the Assyrians and Babylonians later became God's chastening rod against Israel. It is possible that God wanted to teach His people that this would always be the doom of those who persisted in idolatry with its immoral practices. There was an abiding moral lesson in this act for them and for us. This is another ample lesson that "righteousness exalteth a nation: but sin is a reproach to any people." This has been the immutable principle of divine judgment. Nations that forget God are "turned into hell."

CONTEXTUAL CONSIDERATIONS

The first lesson portion deals with the victory of Joshua over the last final, desperate alliance of Canaanitish kings. The whole story marks the thoroughness and determination with which the matter was undertaken. Against overwhelming odds Joshua was encouraged by God to go out and claim what had already been granted to them by God. God promised to direct the battle and give the victory. In Joshua 24 we are shown the last hours of Moses' life as reflected and emulated by the final message of the venerated Joshua. The influence of Moses upon Joshua shows up in this context vividly. One could almost interchange the messages. The same exhortations, encouragements, warnings are here. Although the speaker is Joshua, the message is that of the Lord who spoke through Joshua.

SIMPLIFIED OUTLINE

1. *The Inheritance Possessed*—Joshua 11:16-20, 23.
2. *Joshua Gives a Choice*—Joshua 24:14, 15.
3. *The People Respond*—Joshua 24:16-18.

KEY WORD ANALYSIS

"In sincerity and in truth" (24: 14). These words remind one of some of the New Testament admonitions of the apostle Paul. The former word has to do with attitude, the latter with objective. Sincerity is the birthplace of zeal. God asked for love involving the whole heart, soul and might. This is the basis for sincerity. Halfhearted,

double-minded obedience would soon bring defeat. Truth has to do with God's pure commands. The people would have to meditate upon the Law to keep themselves informed in truth. These same words today would mean obedience to the truth revealed in Scripture. God's desire for His children has not changed. His manner of achieving it was perfected in Christ.

COMMENTARY ON THE PRINTED TEXT

1. *The Inheritance Possessed*

The campaign to conquer Canaan had been long (11: 18) but had actually met with little serious resistance. Failure had been traced to internal matters in the case of Ai. Otherwise the reputation of the hosts of Jehovah had preceded them and the people capitulated to fear as much as any other single strategy. The conquest had been complete. Although there were doubtless pockets of resistance to be overcome and much work of consolidation to be done, the land could be said to be possessed by God's people.

The following period of the judges was the result of Israel's incomplete obedience, not the failure of Joshua to complete his conquest. Although the inhabitants had fought to a finish the outcome was never in question. Their resistance of Joshua was in effect a resistance of God's will to destroy them. In this way God kept His promise to the people and vindicated His justice in giving them the enemy.

2. *Joshua Gives a Choice*

The key word of this portion is "therefore." It is a stirring summary of the blessing of Almighty God upon His chosen nation. It was all related to His choice of Abraham. These were a "covenant people." He wanted them to relate what He had done for them to what He was doing in them.

Although their past had been characterized by idolatry they were now capable of bringing about an environment under God wherein they could live the principles which He had given them in the Law if they would obey Him. Idolatry from then on was without excuse. The spiritual implications here are obvious. But if the mention of idolatry presented a problem which they had no will to surmount they were free to choose. God does not want servants who have not settled on what they intend to do.

Joshua presented, as had Moses, the choice between life and death. The price had been too great, the road of conquest too weary for Joshua to quibble with the fainthearted. He had

seen the price of disobedience. They were free now. There was no choice for him; it had been made.

3. *The People Respond*

The people responded to Joshua with brave words, soon to become mockery. The next four hundred years is the picture of obstinate, monotonous folly, but it is also one of a faithful God who met His people when they called upon Him in desperation. The sad story is that they, like us, only called when they were cornered. The high moment of Joshua's message had captured their emotions but the emotional experience did not set their wills to follow God. Note the enthusiasm of the people to follow through all the suggestions of their leader, then remember that "these things (were) written for our admonition."

In any event their response was grounded in sound theology. God was their God, able to keep them. They had it all organized in their minds. They were ready now to settle down and live—for themselves.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson is one of the best to teach commitment, choice, obedience, sincerity, service. Experientially this relates the believer to fresh victory in Christ. The entrance to the land

was achieved. The enemies had been defeated by the power of God. A fresh commitment is necessary with view to the future. The time has come to settle down and live consistently with past victory.

LETTERS

(Continued from page 15)

It is time we awake to reality. It was largely because of our pioneer church colleges that America became strong. These early American colleges arose out of revival movements that had the foresight to provide adequate education for its young people with Christian philosophy and guidance. Would to God we had the foresight today when nearly every young person is expected to go to college to meet today's world.—REV. SAMUEL J. STOESZ, Chicago, Ill.

Being a graduate of one of your Bible schools, I read your educational issue with much interest. Such statements as "the Bible college lays a broad foundation in the humanities and sciences . . ." and "The Bible college is now training workers to meet the changing needs of a demanding world," plus other phrases, caused me to feel that the respected voices presenting these views were taking advantage of the weight of their influence.

I felt that an unrealistic attitude was presented. To evaluate the educational program as all good instead of facing the fact that there is still much progress to be made and many problems to be worked out is a fallacy. This is closing one's eyes to the crying need for conservative Bible scholars in theology and related areas, plus in the field of liberal arts.

A question must also be faced concerning high school students and their preparation for grasping the great truths of Christianity immediately after graduation. On the basis of recent studies, American high school education is a poor foundation upon which to build a superstructure of theology—which is supposed to last for the rest of the student's life.

The Alliance must raise their educational and scholastic standards if they want to progress in an education-minded world which is constantly raising its standards. This can be done either by advocating that a student first get a sound liberal arts education before coming to one of the Bible colleges (so the Bible college can be a true advanced preparation for and a steppingstone to the ministry) or by changing one of the schools to a college and another to a seminary.

Many denominations have established colleges and seminaries, yet they are striving to improve their educational standards and scholastic requirements. Just because something is established and has become a tradition does not mean that it is always right or adequate! I advocate a realistic introspection of the education system on a comparative documented basis so that the proper balance might be found between reason and a growing faith.—JAMES KYLE, St. Louis Park, Minn.

I wholeheartedly agree with Mr. Hazlett when he says, ". . . the Lord's work requires and deserves the best." Mr. Smalley also is correct in implying that one who is considering any secular occupation that requires advanced training should consider none but the best. However, Mr. Smalley does not carry his high ideals into the

realm of the Christian ministry, for there his counsel is ". . . go to the best Bible college." Certainly, if the matter is faced with complete honesty, one cannot claim that any Bible college is the source of the best preparation for the Christian ministry, much less an Alliance Bible college. At best the Bible college is a short-cut to the ministry and is substandard.

There is no getting around it. To have a good educational program costs money, much money, and our Society cannot expect to finance such a program as long as it insists upon supporting a missionary enterprise that far out-balances its programs of the home church and education, upon which, in the final analysis, will depend the maintenance of said missionary endeavor.

My plea is: Let us be realistic; let us be honest, and by all means let us be concerned. We do not have an adequate educational program and we are not producing the caliber of minister we need. However, we can and we must begin immediately to remedy this deficiency.—JAMES ROHNE, St. Paul, Minn.

"Thank You"

Thank you for the many fine articles in THE ALLIANCE WITNESS since January, 1958, and I appreciate what you put on the back covers to keep us up to date with our mission fields. The pictures help too.

Personally I would like more from *The Devout Soul*, by Dr. Joseph Hall, as published in the March 12 issue.

"A Man Who Prayed," by Rev. A. J. Booth, sets my soul to singing, for it portrays our great God who knows what He is doing, and what a priceless privilege He gives to you and to me.

The inserts too are fine. I never before knew how to treat my distractions in prayer (March 12). That is a gem from Fénelon. Make them an aid. Is it not true that we should make everything the enemy would use to harm and hinder us an aid to further us on our way? He is a defeated foe; the spoils of victory belong to our Exalted Lord.—BERTHA L. RIECHERS, Pasadena, Calif.



Back Copies Requested

Back copies of THE ALLIANCE WITNESS have been requested by the Prison Mission Association, Inc. These will be used for distribution in several prisons. The address is: P. O. Box 94, Georgetown, Tex.

Copies may also be sent to the Free Literature Department of our Philippine Mission. These may be addressed to Box 127, Zamboanga City, Mindanao, Philippine Islands. The parcel should be marked "Printed Matter Only—No Value."

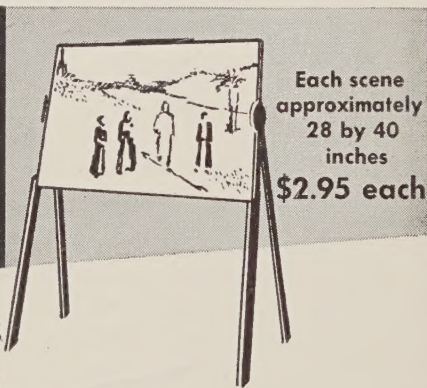
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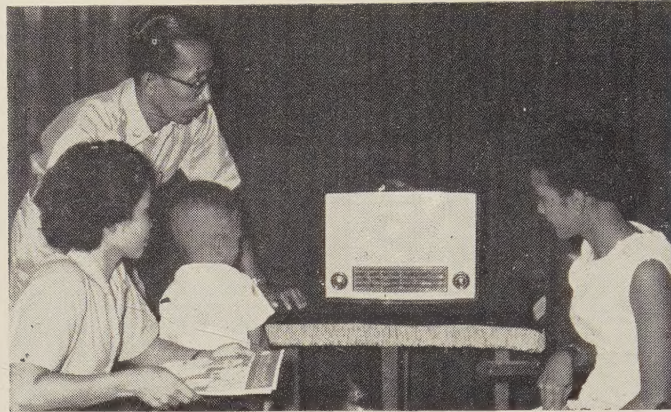
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ALLIANCE MISSIONS ON THE MARCH



W. D. CARLSEN

A Thai family listens to a gospel broadcast from FEBC, Manila. Many people are too poor to have such a luxury as radio, and here the need is met by the "P.M." (portable missionary), a pretuned radio loaned free to those who agree to listen to the gospel programs. This ministry is being expanded as donations permit.

Thai Gospel Programs Are Beamed Back from Manila

THOUSANDS of radio sets, mostly from Holland and Germany, are being sold in Thailand every year. Every new set means at least one more family can be reached through the Good News Gospel Broadcast.

In April missionaries in Thailand recorded Program No. 1,000. Although radio stations are not open to Christian programs in Buddhist Thailand, twice each day over the air waves can be heard, "This is the Call of the Orient, the Overseas Service of the Far East Broadcasting Company, Manila, broadcasting on the thirteen, sixteen, nineteen and twenty-five meter bands. The following broadcast is in the Thai language."

Producing programs is not a simple matter. Only national talent is used, and both speakers and musical talent are limited. Additional missionary personnel is needed. Electricity is undependable, sometimes failing altogether or varying as much as fifty volts in a few minutes. This is hard on equipment, and repairmen are bewildered by anything more complicated than a radio. Tapes mailed to Manila have taken as long as seven months to arrive.

Yet much is being accomplished. A soundproof, air-conditioned studio is now in operation. Letters from all parts of the country and even from abroad make inquiries and express appreciation. In reply to a free calendar offer two hundred letters came in one week. Through the broadcast believers are being built up in the faith and many strangers to the gospel are becoming interested.

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